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(of course with much greater prominence in Romans). Accordingly we should expect an exposition of these writings entitled *St. Paul and Justification* to be one-sided. And such the reader will find the exposition to be. Little help is given towards the comprehension of the subjective side of Paul's teaching. The author's regret for the meagreness of his equipment was, one feels, so far as this part of his task was concerned, not due to excessive modesty. Study of recent New Testament literature, and reflection on the coincidences between the Pauline and the Hellenistic thought, would have enabled Mr. Westcott to give a far more adequate and helpful exposition of Romans — chapters six, seven, and eight — than is found in his pages.

EDWARD Y. HINCKS.

ANDOVER THEOLOGICAL SEMINARY.

BIBLICAL LIBRARIES. A Sketch of Library History from 3400 B.C. to A.D.  
150. ERNEST CUSHING RICHARDSON. Princeton University Press.  
1914. Pp. xvi, 251. \$1.25.

This little book, nominally on Biblical Libraries, is better described by its second title as a general sketch of library history in early times. Though it goes back to 3400 B.C. this is by no means the earliest date to which the author's researches extend. He has already written on Antediluvian Libraries, and has issued another book covering the "legendary, prehistoric, and primitive period before 3400 B.C." A librarian himself, he uses the word "libraries" in its very broadest meaning to include not only collections of books in the usual sense, but also collections or deposits of any kind of records, documents, or inscriptions. In his introduction he justifies the use of the word in this way and the use of "archive" to mean a particular kind of library, rather than the use of the word "library" as a particular kind of archive, which is the fashion of the Assyriologists. But there are few solid facts to build upon in the earlier centuries in regard to either archives or libraries. In Babylon there were vast stores of tablets which related not only to the affairs of the temples and the government, but to private business and family records, and included school texts, writing exercises, multiplication tables, etc. The great library of Assurbanipal at Nineveh, the archives of Ecbatana and of Susa, stand out with relative distinctness, and the author claims that in Egypt at the time of the Exodus there were millions of documents or books, and hundreds of organized collections in palaces, temples, public archives, and even in private hands. Conditions in Palestine, however, can only be inferred

from the close connection of the people at different periods with Egypt and Mesopotamia. The ark of the testimony was itself a sort of book-chest, and the Old Testament scriptures have many references to the preservation of recorded annals; but for anything more precise the Israelites have to be identified with the Egyptians on the one hand, and with Assyria, Babylonia, and Persia on the other, so that the author's statements are introduced with many a "We may easily believe," "It may be inferred," "There is every reason to suppose," and so on. It is at least clear that Israel adopted not the clay tablets of Assyria, but the rolls of leather or papyrus of Persia and Egypt. Even in the time of the Maccabees specific facts are few, but there is a fine field for inference from the conditions of contemporary Greek libraries, about which the author is well informed. The library at Pergamon had a strong influence on other libraries both in Greece and in Palestine.

Under Herod and Augustus several distinct kinds of libraries can be fairly well made out in Palestine—temple libraries, public archives, central and local, public Greek libraries, synagogue libraries, the libraries of the Essene monks, and private libraries; yet here also one has to trust to the interpretation of casual references and to a comparison with contemporary Roman libraries rather than to any direct record of the subject. Roman libraries are treated with some fulness because the travels of the Apostles led them to most of the great cities of the Roman Empire, and here the information available is more abundant and more interesting than in the case of any others. The concluding chapter is a bibliography—not a bibliography of the formal type, but what the author characterizes as "a sort of first aid to the interested."

One general criticism naturally occurs to the reader—the author makes "Biblical Libraries" his central subject; yet the substance of his book relates to other libraries, all, however, treated primarily with a view to what can be inferred from them in regard to the libraries of Palestine. This gives an air of vagueness to the whole. If he had set out to give us a sketch of libraries in ancient times, as he is well equipped to do, and had let the libraries of Palestine occupy a subordinate chapter in that sketch, the result would have been better knit and more tangible. But in a little book of this kind we must remember that every author delights to ride his own hobby.

WILLIAM COOLIDGE LANE.

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